

The Spiritualist,

AND JOURNAL OF PSYCHOLOGICAL SCIENCE.

The Oldest Newspaper connected with Spiritualism in Great Britain.

No. 448.—(Vol. XVIII.—No 12) LONDON: FRIDAY, MARCH 25, 1881. Published Weekly: Price Twopence.

No Gentleman should leave London without one of
JAMES MALTBY'S UNITED SUITS.
COMPLETE ATTIRE IN ONE GARMENT.

"The Greatest Success ever obtained in Clothing."—Vide Opinions of the Press.
PATENTED IN AMERICA.

To be seen, with a Splendid Assortment of the Finest Goods for the present season, at the Establishment of
JAMES MALTBY, ARMY TAILOR,
3, HANOVER PLACE, UPPER BAKER STREET, Three Minutes' Walk from Baker Street Station.

A NEW PUBLIC LENDING LIBRARY.

"THE SPIRITUALIST LIBRARY,"
33, MUSEUM STREET, LONDON, W.C.

Catalogues may be had on application. Subscription Fifteen Shillings a Year, exclusive of the cost of postage of books.
Full particulars as to terms will be found in the catalogue.

Demy 8vo. Cloth. Red Edges. Price 12s. 6d. Post Free.

ILLUSTRATED BY VARIOUS FULL PAGE AND DOUBLE PAGE ENGRAVINGS.

TRANSCENDENTAL PHYSICS.

AN ACCOUNT OF EXPERIMENTAL INVESTIGATIONS FROM THE SCIENTIFIC TREATISES OF

JOHANN CARL FRIEDRICH ZOLLNER,

Professor of Physical Astronomy at the University of Leipsic; Member of the Royal Saxon Society of Sciences; Foreign Member of the Royal Astronomical Society of London; of the Imperial Academy of Natural Philosophers at Moscow; and Honorary Member of the Physical Association at Frankfort-on-the-Main.

TRANSLATED FROM THE GERMAN, WITH A PREFACE AND APPENDICES, BY

CHARLES CARLETON MASSEY, (of Lincoln's inn, Barrister-at-Law.)

The Spiritualist Newspaper Branch Office, 33, Museum Street, London, W.C.

EPPS'S COCOA,

GRATEFUL AND COMFORTING.

"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided our breakfast-tables with a delicately-flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack whenever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly-nourished frame"

—Civil Service Gazette.

JAMES EPPS & CO., HOMŒOPATHIC CHEMISTS, LONDON.

Makers of EPPS'S CHOCOLATE ESSENCE for Afternoon use.

JUST PUBLISHED. Price 2s. 6d. Crown 8vo. Cloth. Red Edges.

MESMERISM, WITH HINTS FOR BEGINNERS.

By **CAPTAIN JOHN JAMES**

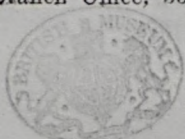
(Formerly of the Ninetieth Light Infantry).

A text-book by an Author who has had thirty years' experience in Mesmerism.

"Captain James is, it is needless to say, a very firm believer in the reality and uses of the mesmeric sleep, and he has here thrown together the results of his own experiences, at the request of his publisher. We agree with Mr. Harrison that the author has treated the subject exactly in the way in which it is desirable that matters on which the public require information should be treated; and he tells concisely, and yet fully, many of the secrets of what is still regarded in many quarters as a somewhat dark art. Want of faith is, he argues, the great bar to the progress of what he terms 'a just appreciation of the powers and the blessings to be derived from a proper use of mesmerism,' and

he holds that one of the chief causes of the failure of mesmerists is, that they give up the trail too quickly, and that they also mesmerise far too many persons. As to the beneficial results of mesmerism, our author has no doubts whatever, whether as a cure for epilepsy, headache, toothache, or other ailment; and his final advice to the practitioner is, 'Call it what you like, but persistently employ it for the benefit of the sick and suffering. Even if Captain James fails to make converts by his little volume, he may at any rate be credited with having written an interesting work in a thoroughly pleasant way.'—The Publisher's Circular.

The Spiritualist Newspaper Branch Office, 33, Museum-street, London, W.C.



ALLAN KARDEC'S WORKS.

ALLAN KARDEC (Blackwell's Translations).

THE SPIRITS' BOOK (1858). From the Hundred and Twentieth Thousand.

THE MEDIUMS' BOOK (1861). From the Eighty-fifth Thousand.

HEAVEN AND HELL (1863). From the Sixtieth Thousand.

Price 7s. 6d. TRUBNER AND Co., London.

JUST PUBLISHED.

SPIRIT-IDENTITY.

By M.A. (Oxon)."

Cloth 8vo. Red Edges. Price Five Shillings, 1st free.

The Spiritualist Newspaper Branch Office, 33, Museum-street, London W.C.

Second Edition Just Out. 24 pp. Price 2d.; by post 2½d.

RATIONALE OF SPIRITUALISM.

BY F. F. COOK.

"'Spiritualism,' as Mr. F. F. Cook points out in his very able paper, 'is Revolution, not simply Reform.' This is exactly the view that I have long had impressed upon me. There is very little conservative about it; little that is orderly, any more than there was in the great Revolution that left us Christianity. It is an upheaval, and is attended with all the apparent disorder and chaotic confusion of an earthquake. * * * In order rightly to estimate the progress of the movement, it is necessary to view it from within, and from the standpoint of the Spiritualist. In no other way can any clue be got to what seem its manifold absurdities, contradictions, and vulgarities, to say nothing of other more serious blemishes. In this pamphlet Mr. Cook points out with much shrewdness and force, that the movement which we call Spiritualism is controlled and governed by spiritual methods from a spiritual plane, and that what we see around us here are the results of causes over which we have comparatively little command."—"M. A. (Oxon)." in *Higher Aspects of Spiritualism*.

"This 'paper' is full of indications of fresh free thought. Its writer has the genuine spirit of a seeker after truth, and there is something most refreshing in his treatment of a subject that too often calls forth the drivel of denying bigots, or the hysterics of affirming fanatics. Mr. Cook is a hundred times more of a 'philosopher' than many of the sublime persons who would have there doubts about listening to him. We commend it to such inquirers as may still be humble enough to suspect that, after all, they may not know everything, and that they have not yet exhausted the boundless possibilities of the universe."—REV. JOHN PAGE HOPPS'S, *Truthseeker*, for April, 1880.

The Spiritualist Office, 33, Museum Street, London.

THE THEOSOPHIST,

A MONTHLY JOURNAL DEVOTED TO SCIENCE, ORIENTAL PHILOSOPHY, HISTORY, PSYCHOLOGY, LITERATURE AND ART.

Conducted by H. P. BLAVATSKY.

PUBLISHED AT 108, GIRGAUM BACK ROAD, BOMBAY.

Subscription, £1 Per Annum, Post Free.

Post Office Orders to "The Proprietors of 'The Theosophist,'" at the above address.

Price 5s. Crown 8vo. Post free. Cloth. Red edges. The new Book by

"M.A. (Oxon)," on

PSYCHOGRAPHY; OR DIRECT SPIRIT WRITING

Illustrated with diagrams.

The Spiritualist Newspaper Branch Office, 33, Museum-street, London, W.C.

JUST PUBLISHED.

THE FIRST VOLUME OF

SPIRITS BEFORE OUR EYES.

By WILLIAM H. HARRISON.

This book shows that one section at least of the phenomena of Spiritualism is produced by the spirits of departed human beings, who have passed over the river of Death. It contains a great number of well-attested facts, proving that the said spirits are the persons they say they are. The work, from beginning to end, is full of evidence of Spirit Identity.

The Author attempts to prove the Immortality of Man by strictly scientific methods, giving well-proved facts first, and conclusions which naturally flow from them afterwards. Price of the Library Edition, on superior paper and handsomely bound in half-calf 8s. 6d. post free. Cloth edition 5s. 6d., post free.

The Spiritualist Newspaper Branch Office, 33, Museum-street, London, W.C.

MR. F. OMERIN,

Having made many rapid and permanent cures of Gout, Rheumatism, and other painful maladies is prepared to visit patients. Address,

MR. OMERIN,
5, NORTHUMBERLAND STREET, STRAND,
LONDON.

HEALING BY LAYING ON OF HANDS

DR. JAMES MACK,
37, UPPER BAKER STREET, N.W.

MESMERISM.

MR. J. H. HERBST

Is now prepared to treat diseases by above method. All appointments by letter. He visits from 10 a.m. till 1 p.m. and receives at his residence from 2 p.m. till 4 p.m.

Note Address,
YORK HOUSE, (Next to Metropolitan Station)
Upper Baker Street, London.
Within easy reach of rail and bus.

F. O. MATTHEWS,

CLAIRVOYANT.

11, TORRINGTON SQUARE, W.C.
Also at LABBROKE HALL, Notting Hill,
Every Sunday Evening, 7 o'clock.

E. W. WALLIS, Trance Medium.
desires engagements to deliver public or private addresses, in London or the provinces. Address, 33, St. Anne's Well Road, Nottingham.

CHINA, GLASS AND EARTHENWARE. Co-operative Stores and all other Stores fully equalled if not superseded for China, Glass, and Earthenware. Quality and quantity unrivalled for the smallest margin of profit on the prepayment system

J. M. DALE,

50, Crawford-street, Bryanston-square, London.

SECRETARY OR AMANUENSIS.
Wanted by a young lady an engagement as above, to Author or Literary man. Would take Business Secretaryship. Four years' experience. Excellent Testimonials.

C. A. B.,

33, Museum Street, London, W.C.

VERSAILLES.

AN ENGLISH LADY'S APARTMENTS TO BE LET FURNISHED, at No. 25, Rue des Reservoirs,

OPPOSITE THE HOTEL VATEL,
Consisting of Drawing-room, Dining-room, and two Bed-rooms; a good Kitchen, with usual Offices. Every convenience, and double entry. The porter cooks well if required. Terms, eight pounds per month.

Apply to A. R.,
Scadding's Library,
Belgrave Road, Warwick Square, London.
Trains and Trams to and from Paris every hour.

E. A. CLARKE,

(LATE HICKLING),

38, MUSEUM STREET, LONDON, W.C.
Close to British Museum.

Stationer and News Agent, is prepared to supply Students and Readers at the Museum with all requisites in Stationery and Artists' Materials.

Note Books in various sizes and styles, also General Stationery of every description.

Faber's, Wolff's, Cohen's and Rowney's Pencils, and Rowney's Colors.

Whatman's Drawing Papers, &c.
Morning Papers delivered at 7 a.m. in the neighbourhood. Orders for Magazines, &c., promptly attended to.

STEINWAY HALL,

Lower Seymour Street, Portman Square, W.

THE 33RD ANNIVERSARY OF MODERN SPIRITUALISM

Will be held at the above Hall on
MONDAY EVENING, APRIL 4th, at 8 o'clock,

DR. NICHOLS IN THE CHAIR.
Eminent Speakers will Address the Meeting.

Now Ready. New and Improved Edition.
THE GOSPEL OF SPIRITUALISM,

By REV. W. STODDART, B.A.

Price 2d.; by post 2½d.; one dozen sent post free.

CAN BE HAD OF
H. A. KERSEY, 4, Edlington Ter., Newcastle-on-Tyne.

J. J. MORSE, 53, Sigdon Road, Dalston, E., London.

E. W. WALLIS, 338, St. Ann's Well Rd., Nottingham.

N.B.—Some second-hand copies of A. J. Davis' works on offer at half-price, postage extra; apply to Mr. Kersey, as above.

The Spiritualist Newspaper.

A Record of the Progress of the Science and Ethics of Spiritualism.

No. 448.—VOLUME EIGHTEEN; NUMBER TWELVE.

LONDON, FRIDAY, MARCH 25th, 1881.

"THE SPIRITUALIST" Newspaper.

Established in 1869.

PUBLISHED WEEKLY. PRICE TWOPENCE.

10s. 10d. per annum Post Free within the limits of the United Kingdom, and within the English and Foreign Postal Union.

EDITED BY WILLIAM H. HARRISON,
Museum-street, London.

The following Ladies and Gentlemen have published their names in connection with their Literary Contributions to

The Spiritualist :—

HIS IMPERIAL HIGHNESS NICHOLAS OF RUSSIA, Duke of Leuchtenberg	PRINCE EMILE DE SAYN WITGENSTEIN (Wiesbaden)
THE LORD LINDSAY	BARON VON DIRCKINCK-HOLMFELD (Holstein)
THE RIGHT HON. THE COUNTESS OF CAITHNESS	J. W. EDMONDS, Esq., Judge of the Supreme Court, New York.
THE HON. RODEN NOEL	THE COUNT DE BULLET
THE BARONESS VON VAY, Countess Würmbrand (Austria)	THE HON. J. L. O'SULLIVAN
THE HON. ROBERT DALE OWEN, formerly American Minister at the Court of Naples	M. ADELBERT DE BOURBON, First Lieut. of the Dutch Guard to the King of the Netherlands
THE HON. ALEXANDRE AKSAKOF, St. Petersburg	M. L. F. CLAVAIROZ (Leon Favre)
SIR CHARLES ISHAM, Bart.	WILLIAM CROOKES, Esq., F.R.S.
CAPT. R. F. BURTON, F.R.G.S.	C. F. VARLEY, Esq., C.E., F.R.S.
ALFRED RUSSEL WALLACE, Esq., F.R.G.S.	ST. GEORGE W. STOCK, Esq., M.A., (Oxon)
C. C. MASSEY, Esq.	E. FORTESCUE INGRAM, Esq., M.R.C.S.
MR. SERJEANT COX, President of the Psychological Society of Great Britain	R. FRIESE, Esq., Ph.D., Breslau
ALEXANDER CALDER, Esq., President of the British National Association of Spiritualists	MAJOR-GENERAL MACLEAN
COLONEL H. S. OLCOTT, President of the Theosophical Society of New York	J. M. GULLY, Esq., M.D.
Mrs. MAKDOUGALL GREGORY	EPES SARGENT, Esq.
GERALD MASSEY, Esq.	HENSLEIGH WEDGWOOD, Esq., J.P.
Mrs. WELDON (Miss Treherne)	DR. GEORGE WYLD
CAPTAIN JOHN JAMES	W. LINDSEY RICHARDSON, Esq., M.D., Melbourne
S. C. HALL, Esq., F.S.A.	J. C. LUXMOORE, Esq., J.P.
F. POMORE, Esq., B.A. (Oxon).	C. CARTER BLAKE, Esq. Doc. Sci.
Mrs. S. C. HALL	H. M. DUNPHY, Esq.
EUGENE CROWELL, Esq., M.D., New York	ALGERNON JOY, Esq., M.Inst.C.E.
STANHOPE T. SPEER, Esq., M.D., Edinburgh	DESMOND FITZGERALD, Esq., M.S. Tel. E.
ROBERT S. WYLD, Esq., LL.D.	J. A. CAMPBELL, Esq., B.A. (Cantab)
THE REV. C. MAURICE DAVIES, D.D.	D. H. WILSON, Esq., M.A., LL. M (Cantab)
H. D. JENCKEN, Esq., M.R.I.	T. P. BARKAS, Esq., F.G.S.
C. BLACKBURN, Esq., Parkfield, Didsbury, near Manchester	J. N. T. MARTHEZE, Esq.
Mrs. LOUISA LOWE	Mrs. SHOWERS
J. T. MARLEY, Esq.	WILLIAM NEWTON, Esq., F.R.G.S.
HERR CHRISTIAN REIMERS	H. G. ATKINSON, Esq., F.G.S.

The Spiritualist has a steadily rising Circulation in all the English-speaking Countries on the Globe. It is regularly on sale at 33, Museum-street, London; 5, Rue Neuve des Petits Champs, Palais Royal, Paris; 2, Lindenstrasse, Leipzig; Signor G. Parisi, Via Della Maltonia, Florence; Signor Bocca, Librario, Via del Corso, Rome; British Reading Rooms, 267, Riviera di Chiaja, opposite the Villa Nazionale, Naples; 37, Rue Florimont, Liege; Josefstaad. Erzherzog 23, Alexander Gasse, Buda-Pesth; 84, Russell-street-South, Melbourne; Messrs. Kelly and Co., Shanghai; 51 East Twelfth-street, New York; *Banner of Light* Office, 9, Montgomery place, Boston, U.S.; *Religio-Philosophical Journal* Office, Chicago; 319, Kearney-street, San Francisco; 325, North Ninth-street, Philadelphia; No. 1010, Seventh-street, Washington.

Advertising terms on application.

THE PSYCHICAL HEALING OF DISEASE.

HEALING BY MESMERISM AND OTHER PSYCHICAL METHODS—CURE OF THE KING'S EVIL BY TOUCH—EDWARD THE CONFESSOR THE FIRST TO ADOPT THIS METHOD—CURES OF BLINDNESS AND SCROFULA BY HIM—THE RECORDS OF ALURED AND OF WILLIAM OF MALMESBURY.

The progress during the last twenty years in the healing of diseases by mesmerism and by other psychical means, has been so decidedly marked, that not hundreds but thousands of persons are now living who have been relieved from sad afflictions by such methods. Nor are the cases few, in which relief has been given after all ordinary medical modes of treatment had failed for years.

The earliest examples of healing by mesmerism within the historical period, of which detailed and abundant evidence exists, are those of the curing of King's Evil or Scrofula, as well as other diseases, by the laying-on of hands. This method began long before mesmerism, as such, was known, and was usually accompanied by religious services.

The complaint known as King's Evil, or Scrofula, is named from *Scrophra* or *Scrofa*, a pig or sow. The sufferer usually has a weak frame, combined with a flabbiness of flesh, and the presence of swellings of lymphatic glands; ordinarily, also, there is disorder of the mucous surfaces.

Pliny, Tacitus, and Suetonius speak of the touching of the sick having been resorted to for healing purposes. Curing by the royal touch is mentioned in Scandinavian Eddas and Sagas, and there is other evidence that the practice was known in Europe as early as the XI and XII Centuries. In the XVII and XVIII Centuries the touch of the seventh son of a seventh son, or the ninth son of a ninth son, was believed to be as efficacious as the touch of a king.

The efficacy of the method was known in the early days of the Christian Church. For instance, St. Augustine healed a sick person by the laying-on of hands. Possidoneus says in his *Vit. August.*, cap. 18, 29, 30, in relation to St. Augustine, that when he was afflicted with his last illness, there came a woman with a sick man to him, and desired that he would touch the latter that he might be cured, he having been told in his sleep, that

if he, St. Augustine, the Bishop, laid his hands upon him, he should be relieved of his disease. St. Augustine by request laid his hands upon him, and he went home sound and cured of his disease. Possidoneus records this as one of St. Augustine's greatest miracles. The Saint died on the fifteenth of September, A.D. 430.

King Edward the Confessor, one of the Saints of the Catholic Church, ascended the Throne in 1041, and he was the first to cure scrofulous diseases by the royal touch. The practice was introduced into France some two hundred years later.

William of Malmesbury, who is believed to have lived from about 1095 to 1150, gives the following account, translated by the Rev. John Sharpe, of Edward's healing powers:—

"A young woman had married an husband of her own age, but having no issue of the union, the humours collecting abundantly about her neck, she had contracted a sore disorder; the glands swelling in a dreadful manner. Admonished in a dream to have the part affected washed by the king, she entered the palace, and the king himself fulfilling this labour of love, rubbed the woman's neck with his fingers dipped in water. Joyous health followed his healing hand: the lurid skin opened, so that worms flowing out with the purulent matter, the tumour subsided. But as the orifice of the ulcers was large and unsightly, he commanded her to be supported at the royal expense till she should be perfectly cured. However, before a week was expired, a fair, new skin returned, and hid the scars so completely, that nothing of the original wound could be discovered: and within a year becoming the mother of twins, she increased the admiration of Edward's holiness. Those who knew him more intimately, affirmed that he often cured this complaint in Normandy: whence appears, how false is their notion, who in our times assert that the cure of this disease does not proceed from personal sanctity, but from hereditary virtue in the royal line.

"A certain man, blind from some unknown mischance, had persisted in asserting about the palace, that he should be cured if he could touch his eyes with the water in which the king's hands had been washed. When this was frequently narrated to Edward, he derided it, and looked angrily on the persons who mentioned it; confessing himself a sinner, and that the works of holy men did not belong to him. But the servants, thinking

this a matter not to be neglected, tried the experiment when he was ignorant of it, and was praying in church. The instant the blind man was washed with the water, the long-enduring darkness fled from his eyes, and they were filled with joyful light; and the king, inquiring the cause of the grateful clamour of the bystanders, was informed of the fact. Presently afterwards, when, by thrusting his fingers towards the eyes of the man he had cured, and perceiving him to draw back his head to avoid them, he had made proof of his sight, he, with uplifted hands, returned thanks to God. In the same way he cured a blind man at Lincoln, who survived him many years, a proof of the royal miracle.

"That you may know the perfect virtue of this prince, in the power of healing more especially, I shall add something which will excite your wonder. Wulwin, surnamed Spillecorn, the son of Wulmar, of Nutgare-shale, was one day cutting timber in the wood of Bruelle, and indulging in a long sleep after his labour, he lost his sight for seventeen years, from the blood, as I imagine, stagnating about his eyes; at the end of this time he was admonished in a dream to go round to eighty-seven churches, and earnestly entreat a cure of his blindness from the saints. At last, coming to the king's court, he remained a long time, in vain, in opposition to the attendants, at the vestibule of his chamber. He still continued importunate, however, without being deterred, till at last, after much difficulty, he was admitted by order of the king. When he had heard the dream, he mildly answered, 'By my lady St. Mary, I shall be truly grateful, if God, through my means, shall choose to take pity upon a wretched creature.' In consequence, though he had no confidence in himself, with respect to miracles, yet, at the instigation of his servants, he placed his hand, dipped in water, on the blind man. In a moment the blood dripped plentifully from his eyes, and the man restored to sight, exclaimed with rapture, 'I see you, oh king! I see you, oh king!' In this recovered state, he had charge of the royal palace at Windsor, for there the cure had been performed, for a long time; surviving the restorer several years. On the same day, from the same water, three blind men, and a man with one eye, who were supported on the royal alms, received a cure; the servants administering the healing water with perfect confidence."

Edward the Confessor was the founder of Westminster Abbey. He pulled down an old monastery which once existed on the spot, and built the abbey church of St. Peter on the site. He died peacefully, "full of years and glory," in 1065, and was buried in the abbey he had built. About two-hundred years later Henry III pulled down Edward's church, and built a new one, in which he deposited the remains of Edward the Confessor, in a golden chest and coffin, and they remain there to this day. Records say that diseases were healed at his tomb shortly after his death.

Alured, Abbot of Rhieval, as quoted by Father Jerome Porter, gives another version of the last mentioned cures. He says:—

"A blind man having been admonished to go to the king to have his sight restored, desired the Chamberlain to acquaint the King with his Case, which he did: Let him come, (said the holy King) why should I be grieved, but rather rejoiced, if the Divine Goodness is so graciously pleased as by my *unworthy Hands* to bestow this promised benefit upon him. The Man was brought in, and by the *Touch and Blessing* of the King, abundance of corrupted Blood ran down from his Eyes between his Royal Hands, whereby they were cleared, and the swelling of his Eyelids asswaged. The Patient cried out, '*I see my sovereign Lord and King, and thy Face shineth like unto the Face of an Angel standing before me.*' Also two blind Men and another that had but one Eye, by being sprinkled with the Water wherein the holy Man had washed, were all Three restored to perfect Sight."

In recording the restoring of a missing eye to a man, the enthusiasm of the chroniclers perhaps exceeded their accuracy.

(To be continued.)

MYSTERIOUS SPIRITUAL PHENOMENA *

BY THE HON. A. B. PRATT.

Dr. Henry Slade of New York, the medium through whom the invisibles communicate to mortals, is stopping at Stanwix Hall. Yesterday, about four o'clock p.m., I dropped in and had a sitting with him. On entering the room I found the doctor the sole visible occupant of the room. A two-leaf pine table stood in the centre of the room, which at the request of the doctor I examined, and found it to be an ordinary pine table. I took a seat at one end of the table, while the medium was seated at one side of the table facing myself. I

placed both of my hands flat upon the table, and he placed both his hands on mine. In a moment my chair was partially raised from the floor, from some force applied beneath the seat behind; while an empty chair standing about three feet behind the medium suddenly moved along the floor to near the opposite end of the table from where I was seated. All this time Dr. Slade sat at the side of the table, with his hands on mine. I then asked if the invisible would give its name. Three raps indicated an affirmative response. The doctor then produced two slates about 10 by 14 inches in size and cleaned them off with a sponge, leaving no trace of writing on them. On one slate was placed a small crumb of a slate-pencil. The other slate was then placed upon the first, so that the frames of each corresponded. The doctor then clasped the two slates with his right hand, by placing his fingers beneath the lower slate, near the centre of the end frame, and pressing the thumb upon the upper slate, placed the slates on my left arm, directly before my eyes, when with my right hand I clasped the opposite ends of the slates and held them firmly together. My left hand was placed flat upon the table, and was covered by the left hand of the doctor. Immediately the sound as of writing upon the slate was distinctly heard. I remarked that I wished the spirit would write its full name. Presently three raps were distinctly heard, apparently made on the slate. The slates were then removed, and the following communication appeared upon the upper surface of the lower slate, written in a perfectly distinct and legible hand:

"Friends:—Will you be so kind as to tell my friends I came here. Tell them the church cannot save our souls. It must be by our own good deeds. No creed or priest can save us. I find this life a natural one, and I feel anxious that my friends may know this. Have not been here long. Can't tell now the date of my death; but if you will call at Thomas McCarthy's, 78, Van Woert Street, he will tell you. Then he will know I live. And I thank them all for their kindness shown me. My name is
JAMES HOGAN."

At the time of receiving this communication, I did not know either the said Thomas McCarthy or James Hogan, and had never known either of them. After receiving several communications purporting to be from deceased relatives of mine, of no general interest to the public, the doctor asked the spirits if they would give him some music on an accordion. This question was responded to by three raps. The doctor then produced an accordion, which he held with one hand beneath the table, when the same was played upon, producing the

* We quote this from the *Albany Evening Times*, sent us by Dr. Slade, who is now in Washington.

sweetest music. I then asked if I could hold the accordion, to see if music could be produced in like manner. The doctor replied that he did not think I could get anything: however I could try. Accordingly I took hold of one end of the accordion with my right hand, placed my left hand upon the table, the doctor placing both his hands upon mine. I then placed the accordion under the leaf of the table opposite to where the doctor was seated and beyond the possible reach of any part of his person, when the opposite end of the instrument was apparently seized, and the instrument was operated by some invisible force and the instrument was played upon as before, the music being as loud toned, but evidently a little out of tune.

Next, a slate was placed partly beneath the table by the doctor, when it was suddenly taken from his hand and conveyed to the opposite side of the table from where I sat, and two-thirds of the slate was exposed above the leaf in a vertical position. At the request of the doctor, the slate was returned to his hand in the same mysterious manner that it had been taken away, on its return trip striking the writer with considerable force.

While seated at the end of the table as before described, with my hands upon the table, covered by both of the medium's, I was seized by the knees by what appeared to be a hand, and my vest was pulled down with considerable force. I then asked that my watch be taken from my person; and immediately the chain was seized and pulled. The doctor remarking that there would be danger of its being broken, I replied that I would risk the watch; and in a moment I called the attention of the doctor to the fact that the watch and chain had disappeared. All this time our hands had not been removed from the top of the table. I then released my right hand and placed it under the table and requested that the watch be returned. In a moment my hand was seized by what appeared to be a genuine live hand, the fingers of my hand were straightened and the watch and chain placed in it, and then the fingers of my hand were bent over the watch by this invisible hand, when I drew out my hand with the watch and chain in it, apparently as much to the astonishment of the doctor as of myself.

The watch and chain weighing over twelve ounces, required considerable force to keep them suspended in the air.

Having taken an exact copy of the communication hereinbefore referred to, purporting

to come from James Hogan, I examined a city directory and found the name of Thomas McCarthy, 78, Van Woert Street. I at once proceeded to the street and number indicated and found Thomas McCarthy at home. On stating to him the singular occurrence stated above, I received the following information from him: James Hogan was his brother-in-law. He was instantly killed by being struck by a car at the railroad crossing at West Albany on Wednesday last, at quarter to one o'clock p.m. He was buried from St. Mary's church on Friday last, at three o'clock p.m.

Without expressing an opinion as to the source of this invisible, intelligent power, I content myself by simply stating the facts, leaving the conclusion to be drawn by others. During Dr. Slade's brief visit here he has been visited by a large number of our most prominent citizens, in whose presence I am told, phenomena have occurred equally marvellous to those above related.

Albany, Feb. 14th, 1881.

SNAKE FASCINATION.

I was once shooting, now many years ago. I noticed the high grass which was everywhere above my head, laid in one direction in a narrow trail. . . . I turned on to and pursued the "Spoor." After a few minutes I came suddenly out upon a small open glade of short grass on the margin of a deep spruit. But my first step from the tambookie grass was arrested by the formidable appearance of an enormous snake, the forepart of whose body, was entirely raised from the ground, and whose expanded chest and glaring eyes were within two feet of my own. My gun was loaded but with a single bullet. I was too close to the brute to bring it to the shoulder, so I stood with it in the capping position, watching for an opportunity to make effectual use of what I at once conceived to be my only chance of safety—my one shot. There are people who deny the existence of snake mesmerism. All I can say is this, that my eyes became fixed on his almost involuntarily, and accompanied every movement of his graceful head and neck, which were continually and without apparent effort and without my being able to connect the movements one with the other, changing their place, appearing each instant at different points right or left, but always close to me, and higher than my breast.

The feeling of astonishment and disgust with which I had at first regarded the reptile utterly left me. His eyes seemed to my be-

wildered senses, to grow larger and larger. Gleaming in every tint of opal and carbuncle they appeared to spread from the size of a shilling to that of a saucer, and then suddenly seemed to pervade all space, while I could still feel my head swaying from side to side, as the snake's did. Suddenly something I know not what, broke the spell. The eyes disappeared, sight returned to me, and I saw the brute's body vanishing over a rock into the stream bed. . . . He was about eleven feet long, and as thick as my own calf.—*Aylward's "Transvaal of To-day,"* p. 216.

THE KABBALAH.

I should be extremely grateful to be informed by whomsoever M. D. may be, where this wonderful Kabbalah—which utterly disagrees with all the esoteric systems that I am acquainted with, and which M. D. claims to have discovered—is to be found.

The Hebrews, from whose language the Kabbalists derive their designation, are, according to M. D., not "the" Kabbalists. Then who are his Kabbalists? Where and what are they? What do they know? What have they done? Where do their teachings agree with his? Is M. D. quite sure that he rightly understands Kabbalism? (Of course he is).

As an initiate, I protest against this foisting of unwise modern theories upon a venerable and true science.

The teachings of the true Kabbalists are as entirely different from the theories of M. D. as darkness is from light. Not only the Hebrew adepts, but all the great esoteric teachers with whose writings I am familiar, give me an entirely different idea of the doctrine of the Kabbalah. First of all, the Kabbalah is not an embodiment of natural science, and is in no wise connected with matter and its sticks, stones and protoplasms. Secondly: The Kabbalah is entirely spiritual, and there is but one great Arcanum which underlies all the various esoteric systems. This secret is the true ladder wherewith man can ascend to the Deity, nay more, whereby he can irresistibly draw God down to him. Can M. D. tell me and your readers what that great secret is, and whether he speaks from personal experience?

The sacred books of the East and the writings of the Greek initiates in no wise agree with M. D.'s theories; the words may, but their meaning does not, nor does the strait-jacket of the evolutionists at all fit the Kabbalists, who appear to unprejudiced eyes in a better garment. Those very ideas whereon M. D. bases his

evolution theories have an esoteric meaning which M. D. ignores; they refer only to Soul Science, and not in the least to natural sciences. To become a Kabbalist a study of various books, "unpointed texts," "Septuagint and other ancient versions" is not necessary; such studies are for that purpose quite useless.

The Kabbalah differs from all other sciences herein, that first you know and then you may study. One of your own countrymen, Thomas Vaughan, better known under the pseudonym of Eugenius Philalete, accomplished the Great Work in his twenty-third year, without being in the least acquainted with those variegated branches of learning that M. D. makes obligatory for a knowledge of "his" Kabbalah. Earnestness of purpose, purity of soul, determination to overcome physical and spiritual obstacles, and finally to ignore false teachers, are the chief requisites in order to become a true Kabbalist and an Adept. Whatever religious system is nearest and most familiar, that should be examined and *rationaly* studied, for whatever is against reason is also against revelation; sifting the true from the false, the absolute from the fallible, the inspirations of the Divine Soul from the inflations of spirits, a man pursuing a pure life can arrive at the Great Secret of the Divine and true Kabbalah and can then afford to leave M. D. to enjoy the non-existing wisdom of his theories.

It is all very well for some people to *talk* of Kabbalism and Kabbalists, but when we approach them closely and demand what they know of the Kabbalah, their profound learning rapidly evaporates and leaves but their own theories as residue. We do not want to hear pretty talk, but real science; not verbiage, but experience. Let those speak who *know*, and those who know nothing should be silent and learn.

M. D. apparently derives some of his information from Initiates, and where he gives their ideas he is right, but where he gives his own he makes mistakes in occult science, a science which utterly occults him.

He who writes as a theorist, shall be treated as a theorist.

J. K.

SPIRITUALISM IN SCOTLAND:—Mr. E. W. Wallis visited Kirkcaldy in Fifeshire on the 8th inst. and on the 9th he was in Edinburgh, delivering trance addresses, and to semi-public audiences in each place. In Leith some little attention is being paid to Spiritualism, as one or two discussions have lately taken place about it in connection with a Society there; consequently many of the members attended to hear Mr. Wallis in Edinburgh. Dr. Bowie presided. The listeners were mostly strangers to the subject.

SUNDAY EVENING SPIRITUALISTIC SERVICES.

A TRANCE ADDRESS BY MISS SAMUELS.

Last Sunday evening, at the Ladbroke Hall, Notting Hill, London, Miss Samuels, of Cardiff, delivered a trance address, in the course of which she recommended the listeners not to devote too much study to the external things of this world.

Nevertheless, it was added, this advice was given in but a limited sense. A seed is material, but it has spiritual powers within it, which develop themselves until the plant and the flower appear, which are but the external expression of the work done by the inner principles. When the flower withers, it was stated, it does not necessarily become extinct. That which is most potent is deep down in the interior, so at the death of the flower may there not be an expulsion, may there not be the escape of a breath, as it were, of something higher and subtler than the dying vestment, but which essence the eye of man cannot see? The economy of nature is so grand, so vast, that compensation is to be found in every department, so that as life becomes extinct in one form, it reappears in another and a higher form.

The intelligent principle within a man, writes itself upon his external features, so that his character can be read in his face; it is therefore desirable to study the external form to a certain extent, although it is but the outward symbol of something greater within. There is a spiritual principle in the mineral and in the flower, but no consciousness, all nature being in process of development.

The intuitions of man stand highest in the realms of spirit. Some people seem to have no intuitions, seem to be without souls; they have no spiritual good in their natures; they believe neither in the happiness nor in the integrity of man. How then came they to be men? Materialists deny that they have souls, but cannot explain how they came into existence; they put everything down to the development of matter, and think that in the end man but replenishes the soil again, like a dead flower. They think they know all, when they know nothing. The materialist asks us to prove an intelligent cause behind what we see; they should look within their own minds and find the evidence there. How is it that the intellect moulds the shape of the head, and makes it the outward expression of something within, if there be no something within which governs the material without? A man can-

not take matter in his hand, and mould it into organic form; this must be done by some greater power than his. Let any materialist explain, if he can, how material form is governed and moulded by something unseen within.

Spiritualism is the soul of religion, not its body, so it must be received with respect and not degraded; it is an angel of light, which must be welcomed but not polluted. Those who make all around them happy, are the best Spiritualists, and to these nature reveals her highest ideals, flowing from the great God, who is all love, charity and wisdom. By cultivating a pure body, mind and life, men should give the best materials for the outward expression of their inner souls.

Some of the listeners present came from a distance to witness the clairvoyant powers of Mr. Matthews, but he did nothing in that way last Sunday, so his clairvoyant tests are not a regular feature of the meetings, although the greatest attraction to the better educated class of listeners.

THE ASSASSINATION OF THE CZAR SEEN

BY CLAIRVOYANCE.

After the life of alternate hope and disappointment, of struggle and despair, which for the last few years has been led by the Princess Dolgorouki, it is not to be wondered at that her nervous system should have been highly overwrought. Russian ladies of every degree are great believers in the mystical influence of mesmerism. In no country in the world does the trade of fortune-telling exist to the same extent. When the late Empress was at Nice she summoned from Paris Mademoiselle Henriette to inform her of all that was taking place in her absence at St. Petersburg. The Princess Dolgorouki is said to have consulted her own especial Pythoness every day of her life, and it is rumoured in St. Petersburg that the whole vision of the catastrophe which has filled the world with horror was made visible to her senses. The progress from the Manège along the quay, the explosion, and the return home in the open sledge, were all as strongly impressed upon her imagination as though she had beheld with her eyes, and she was found upon her hands and knees at the foot of Holy Images in her bedchamber. When the decree of immediate banishment from St. Petersburg was read to her, her only exclamation was, "I want nothing but the marriage ring. Ah! give me but the marriage ring." On being told that

it had been shivered into fragments and was lost among the mutilated remains of the Emperor's finger, she exclaimed, in a ghastly whisper, "Then it has all come true!" and fell senseless to the ground, and was conveyed in that unconscious state to the sledge that bore her away.—*Court Journal*, March 19.

MOTHER SHIPTON, THE YORKSHIRE SYBIL.

Next Monday our recent series of articles on "Mother Shipton Investigated," will be published, revised and illustrated, as a handsome little shilling book. The work will contain also additional matter which has not been published in these pages, namely an outline of the history of the Italian and English Punch and puppet-shows, for there are some indications that Mr. Punch, of Fleet Street, is a survival of Mother Shipton, and if not that good old woman in modern guise, he is very closely related to her. One of the engravings shews Punch and Mother Shipton face to face; the other is a faithful copy of an old wood-cut published in 1663, representing Cardinal Wolsey on Cawood Tower viewing York Minster in the distance, and Mother Shipton in front, warning him that he shall never reach the city of York.

MOTHER SHIPTON INVESTIGATED.

(Concluded.)

THE MOTHER SHIPTON OF ART—AN EARLY PICTURE OF MOTHER SHIPTON AND CARDINAL WOLSEY—MOTHER SHIPTON IN WESTMINSTER ABBEY—A KICKING EFFIGY OF MOTHER SHIPTON IN FLEET STREET—MOTHER SHIPTON'S SKULL—A CURIOUS PICTURE OF MOTHER SHIPTON AT STILTON—MOTHER SHIPTON IN SCOTLAND.

The cover of the earliest pamphlet extant in relation to Mother Shipton, namely, that dated 1641, has a coarsely executed alleged likeness of her on the front page. The artist seems to have had no deliberate intention to make her specially ugly; she has no hooked nose, hump, or abnormal dress. The portrait would equally well have done for Queen Elizabeth or any other respectable woman of about Mother Shipton's time.

The 1663 pamphlet has a picture of a more dramatic nature, on the front page. In this cut Cardinal Wolsey, suitably attended, is represented on Cawood Tower, viewing York Minster in the distance. In front of the tower and larger than that edifice, is Mother Shipton uplifting her hand in an attitude of warning, whilst down in the right-hand corner is a portrait of "Mr. Saltmarsh," emerging from an uncomfortably small tent, which he has been clever enough not to ignite with the blazing torch he is bringing from its

limited recesses. King Henry VIII is represented in the left hand lower corner of the cut.

Mr. Saltmarsh was a native of "Yilford" in Essex. On the 14th of December, 1647, he told his wife that he had a mission from God to make known to the army what the Lord had revealed unto him. He procured a horse, made his way to Windsor, where "without any respect" he announced to various officers and military authorities that evil days were in store for the army, and "that God was purposed to destroy the wicked, and draw the Saints to Himself." The chronicler adds, "Some said that he looked like one distracted, and that he had been sick and was not well recovered," which Mr. Saltmarsh denied. Having fulfilled his mission he returned home. "On Friday, Decem. 10th, he said he had finished his course, and must goe to his Father, In the afternoone he said his Head aked: and laid himselfe upon his Bed. On *Saturday*, Decemb. 11, hee was taken speechlesse, and about 4 or five of the clock in the afternoon Dyed." So ends the sad story of an unbalanced psychical sensitive.

A waxen effigy of Mother Shipton stood in Westminster Abbey* until a somewhat recent date. Wax effigies of other noted dead persons were once exhibited there, including Edward VI, Queen Elizabeth, James I, Oliver Cromwell, King William, Queen Mary, Queen Anne, and others. They were richly robed, and formed one of the sights of London, known to the public as "The Play of the Dead Volks," and later still, after the dresses had become ragged and dilapidated, as "The Ragged Regiment." What remained of this strange collection was removed in the year 1839.

A correspondent sent to *Notes and Queries* of March 17th, 1866, the somewhat illogical argument that because an effigy of Mother Shipton had been exhibited in Fleet Street, therefore none was exhibited in Westminster Abbey. The following are his or her words:—

Mother Shipton was a conspicuous object among the wax figures, not in Westminster Abbey, but in Mrs. Salmon's once popular exhibition in Fleet Street. She was an especial favourite with the juvenile visitors, as she used to put out her leg and kick the shins of anyone who approached her near enough.—A.Pr.

Mr. Edward Hailstone, of Horton Hall, writes to *Notes and Queries* of September 11th, 1879:—

In the catalogue of Rackstraw's Museum, exhibited in Fleet Street, London, 1792, is this paragraph—"A

* *Romance of London*, by John Timbs, F.S.A. Vol. II, page 284. London: Bentley, 1865.

figure of Mother Shipton, the prophetess, in which the lineaments of extreme old age are strongly and naturally marked. Also her real skull, brought from her burial place at Knaresborough, in Yorkshire."

The painter in oil colours has felt the attractions of the subject, for a writer in *Notes and Queries* of Aug 1st, 1868, says:—

Up to within the last five years there hung in the large room at the old Crown and Woolpack Inn, on the Great North Road, Conington Lane, near Stilton, a large oil-painting, some six feet by four in size, representing Mother Shipton. The central figure of the picture was a gentleman, three-quarter length, in the dress of the middle of the last century, who was looking direct at the spectator. Around him were five or six ladies, in contemporaneous costume; one was leaning her head on his shoulder, another had one of her hands thrust into his waistcoat. Labels proceeded from the mouths of all; but I can only recall the legend of one, which was "Oh, mother! I see a man." In the upper left-hand portion of the picture, appearing over the shoulders of the others, was the figure of Mother Shipton, with a most forbidding expression on her hooked features, which were shown in profile. The painting was probably of the date of *circa* 1750, and was tolerably well executed. Its possessor knew nothing of its history or subject, beyond that it was a representation of Mother Shipton.

The remark "O, mother! I see a man," is evidently founded on the prophecy in Chap. III. "One woman shall say unto another, Mother I have seen a man to-day, and for one man there shall be a thousand women."

A sensational engraving of Mother Shipton in a chariot drawn by a reindeer or a stag appeared in *The Wonderful Magazine*, (London: Alex. Hogg, 16, Paternoster Row) 1793, Vol. II, page 225. It is prefixed to a tale woven out of the Mother Shipton history fabricated by Head. The story is written by Henry Lemoine, who asserts it to be "collected from an Ancient Caledonian Chronicle in the Scottish dialect." In it Mother Shipton is represented to have been christened Janet Ursula Sontibles, by the Abbot of Beverley. Evil spirits manifested near her during her childhood. She was married to Toby Shipton, "a rich old carpenter," who had a large estate near to Bannockburn, in Scotland. While living near Kelso, Mother Shipton had a daughter, named Peggy, who married one Ralpho, a miller. Mother Shipton was on friendly terms with the monks of Melrose, who speak about her in "the chronicle of Melross," and so the tale, which is not of an edifying character, goes on. Despite the ingenious work of Henry Lemoine, Mother Shipton never took root in Scotland.

The inhabitants of Winslow-cum-Shipton, in Buckinghamshire, have claimed her, and in the traditional lore of East Norfolk she is made to prophecy that

"The town of Yarmouth shall become a nettle-bush. That the bridges shall be pulled up; and small vessels sail to Irstead and Barton Roads." Also, "Blessed are they that live near Potter Heigham, and double-blessed them that live in it."*

THE ACT OF GEORGE II. AGAINST PRETENDING TO POSSESS OCCULT POWERS.

(IX George II, Chapter V, A.D. 1734.)

"An Act to repeal the Statute made in the First Year of the Reign of King James the First, intituled an 'An Act against Conjurat[i]on, Witchcraft, and dealing with evil and wicked Spirits,' except so much thereof as repeals an Act of the Fifth Year of the Reign of Queen Elizabeth, 'Against Conjurat[i]ons, Inchantments, and Witchcrafts,' and to repeal an Act passed in the Parliament of Scotland in the Ninth Parliament of Queen Mary, intituled 'Anentis Witchcrafts,' and for punishing such Persons as pretend to exercise or use any kind of Witchcraft, Sorcery, Inchantment, or Conjurat[i]on.

"Be it enacted by the King's most Excellent Majesty, by and with the Advice and Consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the Authority of the same, That the Statute made in the First Year of the Reign of King James the First, intituled *An Act against Conjurat[i]on, Witchcraft, and dealing with evil and wicked Spirits*, shall, from the Twenty-fourth Day of June next, be repealed and utterly void, and of none effect (except so much thereof as repeals the Statute made in the Fifth Year of the Reign of Queen Elizabeth), intituled, *An Act against Conjurat[i]ons, Inchantments, and Witchcrafts*.

"And be it further enacted by the authority aforesaid, That from and after the said Twenty-fourth day of June, the Act passed in the Parliament of Scotland, in the Ninth Parliament of Queen Mary, intituled, *Anentis Witchcrafts*, shall be, and is hereby repealed.

"And be it further enacted, That from and after the said Twenty-fourth day of June, no Prosecution, Suit, or Proceeding, shall be commenced or carried on against any Person or Persons for Witchcraft, Sorcery, Inchantment, or Conjurat[i]on, or for charging another with any such Offence, in any Court whatsoever in Great Britain.

"And for the more effectual preventing and punishing of any Pretences to such Arts or Powers as are before mentioned, whereby ignorant Persons are frequently deluded and defrauded; be it further enacted by the Authority aforesaid, That if any Person shall, from and after the Twenty-fourth day of June, pretend to exercise or use any kind of Witchcraft Sorcery, Inchantment, or Conjurat[i]on, or

**Norfolk Archaeology*, Vol. II. Norwich: Charles Muskett, Old Haymarket, 1849.

undertake to tell Fortunes, or pretend, from his or her Skill or Knowledge in any occult or crafty Science; to discover where or in what manner any Goods or Chattels supposed to have been stolen or lost, may be found, every Person, so offending, being thereof lawfully convicted on Indictment or Information, in that part of *Great Britain* called *England*, or an Indictment or Libel in that part of *Great Britain* called *Scotland*, shall, for every such Offence, suffer Imprisonment by the space of One whole Year without Bail or Mainprize, and once in every Quarter of the said Year, in some Market Town of the proper County, upon the Market Day, there stand openly on the pillory by the space of One Hour, and also shall (if the Court by which such Judgment shall be given shall think fit) be obliged to give sureties for his or her good Behaviour, in such Sum, and for such Time, as the said Court shall judge proper according to the Circumstances of the Offence, and in such case shall be further imprisoned until such Sureties be given."

HINDOO JUGGLERY.

SOME REMARKABLE FEATS BY THE COMPANY NOW VISITING
THE UNITED STATES.

(From the "Utica Observer.")

The Hindoos reached Utica yesterday afternoon. They were very cold. The night before, in Watertown they played in a cold hall and slept in cold beds. They had a cold breakfast, no dinner and a cold ride in the cars. Their apparel was thin, and they required a good meal and a thawing out process over the biggest stove in the Grand Central Hotel before their fingers and legs limbered and their faces brightened. At four o'clock yesterday afternoon a few gentlemen accepted an invitation from Harry W. French, manager of the Hindoo party, to visit the jugglers and witness some sleight-of-hand performances. The literary man of the juggling trio was first presented to the visitors. This is Sajad, son of Mirza, or, as it is expressed in Hindostanee, Sajad Mezzabhoy. He is the son of a nobleman. His wife, Boorie, one of the Nautch girls, is now lying ill in New York, a victim of pneumonia. Sajad has attractive features, large eyes and a fine oval, inbred face. He writes fluently and prides himself on his intellectual powers. The chief conjuror is taller, swarthier and of aspect more fierce. He once belonged to an English regiment of natives, and spent some time at Malta. He is as straight as an arrow, graceful in movement, and frequently gives the military salute. The

youngest Hindoo is named Goulamhousine Sheik Imanbhoy. Mr. French is thorough master of the language of the worshippers of Vishnu, and he informed the Uticans that Oomerkhan would "willingly perform a thousand tricks" to please his visitors. Mr. French explained that the Hindoo jugglery is seen at its best where the closest inspection is given. He says that in India half a dozen half-naked men will sit down on the ground and perform feats of legerdemain that put to the blush the tricks of American magicians with their tables, full dress-suits, canisters, boxes and other lumbering baggage. From the conjuring which followed we are inclined to believe that Mr. French is correct. The tricks are very neat, but they are not adapted to a public stage, where the lookers-on are necessarily some distance removed from the performances. The feats that delighted the auditors yesterday at the hotel required very few properties, but some amazing results were produced.

One of the gentlemen tied knots in a handkerchief and held them securely. Oomerkhan borrowed a silk handkerchief from another visitor, threw it over the hands of the gentleman holding the knotted linen, and, behold, the knots disappeared. He next placed a ring on a table, and with his companions left the room, making signs that one of the visitors should pocket the ring, and upon his return he would tell who had it. After the ring had been confiscated the conjuror returned, and, after shaking hands with each member of the party, returned to the man who had the ring and indicated the pocket in which it had been placed.

The ring was then tied securely in a handkerchief. Two gentlemen grasped a malacca cane at either end. Oomerkhan took the handkerchief containing the ring, made a pass over the cane, and the ring was found sliding round the centre of the cane. This exhibition called forth hearty applause. A rug was laid upon the floor. Pennies were placed in each corner and covered with towels. The pennies were removed one by one and placed under the rug only to reappear in a different corner. Finally they were made to pass from corner to corner by a slight breath accompanied by a motion of the hand. In any corner indicated the conjuror would pile up under the towel two, three or four pennies. It was a splendid piece of magic. The juggler called for a common wooden tooth-pick. Placing the sharp point in one corner of his eye he appeared to press

the pick into his eye, only pausing when the outer end was barely visible, and then drawing it out. His thumbs were securely tied. A gentleman held a cane at either end between the conjuror's arms, and by a dexterous movement the Hindoo freed himself without untying his hands. The visitor meantime did not relax his hold of the cane. The most wonderful trick was that performed with a long piece of thread and a sharp knife. Oomerkhan swallowed a strand of thread a yard in length. Then lifting his waistcoat and exposing his breast, he made a pass with the knife, caught hold of the projecting end of the thread and drew it out, covered with blood, the full length through the skin. It was the most amazing bit of conjuring ever witnessed in Utica.

THE FREE SCIENTIFIC INVESTIGATION OF SPIRITUALISM.

THE OPINIONS OF MR. GLADSTONE.

An impression, which we believe to be a mistaken one, is abroad, that the scientific investigation of Spiritualism may be attempted to be interfered with by legal methods. It may not be amiss, therefore, to recall attention to the circumstance that the Prime Minister is in favour of free inquiry into the phenomena. In a letter to a journal called *The Liverpool*, (30, Moorfields, Liverpool), Mr. Gladstone said:—

“Holmbury, Dorking, April 8th, 1877.

“SIR,—I fear I can render but little service, yet should be glad to aid in removing, if it might be, risks which your name, and each of which is in its own way so great.

“I know of no rule which forbids a Christian to examine into the professed signs of preternatural agency in the system called ‘Spiritualism.’ But it seems to me his duty—

“1. To refrain from ‘dabbling’ in a question of this kind: that is to say—making a shallow and insufficient examination of it.

“2. To beware of the rash assumption, that, if the signs are real, the system has therefore of necessity any claim to more than an acknowledgment of this reality.

“3. To remember that, on the principles of the Christian religion, a bad preternatural agency, or a misleading one, is not shut out from the range of possibility.

“4. To avoid, in so solemn a matter, the spirit of mere curiosity, and to be assured of having in view an useful object.

“Universal knowledge, however, is not possible, and we are bound to choose the best and healthiest. I may add that an inquiry of this kind seems to me much more suited for a mind in a condition of equilibrium than for one which is disturbed.

“If the reviews and facts of the day have in any way shaken the standing-ground of a Christian, is it not his first and most obvious duty to make an humble but searching scrutiny of the foundations?

“I speak as one who is deeply convinced that they will bear it, and that God has yet made a fair plant to

rear in this portion of His garden. With all good wishes, I remain, Sir, your faithful servant,

“W. E. GLADSTONE.”

Again, in October, 1878, Mr. Gladstone wrote to Mr. Markley, of Horsham, who had sent him a copy of *The Spiritualist* newspaper:—

“London, October 16th.

“Dear Sir,—I thank you for the paper, which I shall be glad to examine. I do not share, or approve, the temper of simple contempt with which so many view the phenomena. It is a question, in the first place, of evidence; it then follows to explain, as far as we can, such facts as may have been established. My own immediate duties prevent my active intervention; and I remain in what may be called contented reserve, without any fear either that imposture will rule, or that truth can be mischievous.—I remain, sir, yours faithfully,

W. E. GLADSTONE.

“Mr. J. T. Markley.”

Correspondence.

[Great freedom is given to correspondents who sometimes express opinion diametrically opposed to those of this Journal and its readers. Unsolicited communications cannot be returned; copies should be kept by the writers. Preference is given to letters which are not anonymous.]

THE JACK-O-LANTERN STORY.

Sir,—As regards the Jack-o-lantern story I sent you lately, of course the most natural solution is from the scientific basis, that it was, in both cases, simply an *ignis fatuus* taking its natural course. That the old folks were, however sincere in the assertion of their belief that it was of spiritual origin I have not the remotest doubt. They are very respectable people and I know them well. The man is a great sufferer and may die at any moment, and I am also convinced that he did not tell the story as a joke. It was suggested in the *Spiritualist* of March 4th, that the incidents I narrated may have been due to incipient clairvoyance. There are two other ways through which the two consecutive occurrences may have, I think, been brought about.

Many Spiritualists know the power of beings in fluidic life through or over mediums in the dark; might not one of these have the power thus to turn an *ignis fatuus* that had it rise from natural causes into a devious course suited to its purposes? Or, again, might not a sprite, bent on mischief, make use of the phosphuretted hydrogen gas found in marshy places on the spot in a way to suit its own purposes, as higher spirits use sometimes phosphoric oil at *séances* for their purposes, possibly furnished to them from a chemist's shop?

What I wished to point out in my last letter, and which very much surprised me, was that these two old people, quite equal if not superior to the average, the man from his own experience, and his wife from the teaching of her father, should not have seemed to possess the remotest idea of accounting for the phenomenon except by a spiritual interpretation, as arising from the action of a sprite.

On the man's assenting to the woman's assertion that, “when a Jack-o-lantern gets you into the water then he laughs,” I pressed the question: “do you mean to say that they are really *heard* to laugh? that they make the *noise* of laughter?” “Yes,” was the answer from both. “But how,” I rejoined, “can you know that they laugh, when people who are led into the water in the dark get drowned, and do not live to tell of it?” This, my rather lame special pleading, seemed to disconcert the old man for a moment, but

evidently it did not shake the faith of either of them, nor did it deserve to do so.

If these old people had not known that I was a Spiritualist, they would probably not have initiated this conversation, for such persons are usually very wary on such points, while still holding among themselves their "superstitions." And so being a believer in spirits myself, and not knowing where the vagaries of such begin or end, instead of propounding a homily on the scientific view of the question, which I told them most other people would do, I candidly confessed that I believed in spiritual beings as well as they did.

On this the old lady "had me" in my turn. She believed, she said, in Jack-o-lanterns. It is true; but nothing would ever persuade her that anyone who had ever entered Heaven would ever come back again to this miserable earth. And this, in truth, silenced me, for I was certainly not prepared to argue the question with her from that point of view. I should have had first to ask her where it is?

AN OLD SPIRITUALIST.

THE FLETCHER CASE.

The Fletcher case will shortly come on for hearing at the Old Bailey, and probably in the course of next week. The Treasury has added the subjoined additional count to the indictment against Mrs. Fletcher and the other defendants, under IX George II, cap. 5:

"And the jurors aforesaid, upon their oath aforesaid, do further present that the said Susan Willis Fletcher, John William Fletcher, and Francis Morton, on the day first aforesaid, and on divers other days thereafter, in the county aforesaid, and within the jurisdiction of the said court, unlawfully did pretend (to wit to the said Juliet Anne Theodora Heurtley Hart-Davies), to exercise and use divers kind of witchcraft, sorcery, enchantment, and conjuration, against the form of the statute in such case made and provided, and against the peace of our said Lady the Queen, her crown and dignity."

The Act of Parliament in relation to which the above is framed, is one for the abolition of prosecutions for witchcraft, and it was passed nearly 150 years ago. The Act itself is reprinted in this number of *The Spiritualist*, and it is not one which is likely to be attempted to be used, except in cases of alleged fraud. A barrister informs us that a lawyer in drawing up an indictment has no right to select for the jury those Acts which he thinks most applicable to a case, but it is his duty to include all relating to it, and to leave the jury to take their own course. Hence the count was probably inserted merely as a matter of legal duty.

A Christian Spiritualist newspaper, whose managers have printed for a year or two much in favour of the Fletchers and nothing on the other side, has published a letter suggesting that the Act of George II might be used hereafter to stop the scientific investigation of spiritual phenomena. If there is any reason why the present attempted application of this

Act should be watched on behalf of Spiritualists, it should be done independently of either of the parties to the suit, so that the step may be supported both by those Spiritualists who think that the movement would do right to strengthen the hands of the prosecution, and by those who are of an opposite opinion. The management of any steps in the matter, should be most carefully withheld from any persons who are known to have a bias in favour of either of the contending parties to the suit.

Punishment under this Act, includes that of the pillory in addition to imprisonment. By a later Act passed in the reign of George III, punishment by pillory was abolished, except for perjury or suborning to perjury.

In the higher Court in which the case will now be heard, the proceedings will probably go on day after day, without long intervening adjournments. But the details themselves are likely to be gone into, at still greater length than in the Police Court.

ENTERTAINMENT IN MARYLEBONE:—Last Wednesday night, a little entertainment in aid of a person in distress, was given under the auspices of the Marylebone Society of Spiritualists, 25, Great Quebec Street. The following programme was carried out:—Reading; Mr. Matthews: A Poem by Lizzie Doten. Song; Miss Sparey: "Waiting." Song; Mr. Knightsmith: "Some-day." Song; Miss Coffin: "Mill May." Song; Mr. Coffin, Junr.: "Annie Dear." Songs; Miss Eugene Russell: "Thy Face," and "Silver Herrings." Song; Mr. Knightsmith: "The Blue Alsatian Mountains." Song; Miss E. Russell: "Barney O'Hea." In the course of the evening Mr. F. O. Matthews gave some examples of clairvoyance. Mr. J. M. Dale, the secretary, writes that he contemplates getting up a social gathering on Good Friday morning to bring mediums together, if they will let him know of their willingness to second his efforts in this direction. Next Sunday at 7 p.m., Mr. Iver Mac Donne will lecture at the Quebec Hall, on "The Death of the Czar from a Moral Point of View."

EXTRAORDINARY DEVELOPMENT OF A FLOWER:—A Chinaman working about a saloon in Virginia City, Nev., the other night, brought to his employer a Chinese lily in full bud. He said it would be seen that the plant would bloom just at twelve o'clock with the coming of the Chinese New Year. The plant was brought to the saloon about ten o'clock. The Chinaman dosed it with a powder dissolved in water, and performed over it several ceremonies. The buds were observed to swell visibly, but at 11.40 o'clock not one had opened. The hands of the clock were fast moving to the midnight hour. When it lacked but about three minutes of twelve John drew out a piece of bamboo, about an inch in diameter, from some secret recess about his raiment. Placing this to his mouth he gently blew his warm breath on one of the buds, and almost instantly it was seen to expand and stand forth a full-blown flower. In rapid succession flower after flower was thus brought out, and at midnight the whole plant was a mass of blossoms.—*Religio-Philosophical Journal*, March, 5th.

THE ENGLISH TRANSLATION OF PROFESSOR ZÖLLNER'S EXPERIMENTS.

LIST OF ENGRAVINGS.

FRONTISPIECE:—The room at Leipsic in which most of the Experiments were conducted.

PLATE I:—Experiments with an Endless String.

PLATE II:—Leather Bands Interlinked and Knotted under Professor Zöllner's Hands.

PLATE III:—Experiments with an Endless Bladder-band and Wooden Rings.

PLATE IV:—Result of the Experiment.

PLATE V:—Result of the Experiment on an Enlarged Scale.

PLATE VI:—Experiments with Coins in a Secured Box.

PLATE VII:—The Representation of Test Circumstances, under which Slate-writing was obtained.

PLATE VIII:—Slate-writing Extraordinary.

PLATE IX:—Slate-writing in Five Different Languages.

PLATE X:—Details of the Experiment with an Endless band and Wooden Rings.

PREFACES.

MR. C. C. MASSEY'S PREFACE:—Professor Zöllner and his Works—The Value of Testimony considered—Sources of Fallacy—How can Medial Phenomena be Explained?—The Value of Scientific Authority—Mr. A. R. Wallace's answer to Hume's *Essay on Miracles*—Spiritualism an Aggregation of Proven Facts—The Attack upon Henry Slade—Spirit Messages—Slade's

Career after leaving England—Professor Zöllner's Polemic—Items relating to the English Translation.

PROFESSOR ZÖLLNER'S PREFACE (Dedication of the Work to Mr. William Crookes):—Workers in a New Field of Research—Thoroughness of the Labours of Mr. Crookes—The Moral Necessity of the Strife about Spiritualism—The Immortality of the Best Works of Human Genius.

CONTENTS.

CHAPTER I:—Gauss's and Kant's Theory of Space—The practical application of the Theory in Experiments with Henry Slade—True Knots produced upon a Cord while its ends were in view and sealed together—The principles involved in the tying of knots in Space of One, Two, Three and Four Dimensions—Berkeley's Theory of Vision—The Conception of Space derived from Experience—Kant on Spiritual Existence.

CHAPTER II:—Henry Slade's first visit to Leipsic—Professor Fechner's observations of the movements of a Magnetic Needle in proximity to Madame Ruf, a Mesmeric Sensitive—Professor Erdmann's observations of the Phenomenon—The Experiment repeated with Henry Slade—The Observations of Professors Braune, Fechner, Weber and Scheibner—A Spirit Apology—Destruction of a large Screen by Spirits—Experiments with a Compass—Apparition of a Living Hand—Experiments with a Bell and lighted Candles—Slade and the Grand Duke Constantine—Testimony of the Hon. Alexandre Aksakof—A Test Experiment in Slate-writing—Impartation of Permanent Magnetism to an Iron Needle by Medial Power.

CHAPTER III:—Permanent Impressions obtained of temporarily Materialised Hands and Feet—A proposed Chemical Experiment—Slade's Abnormal Vision—Physical Impressions in a Closed Space—Enclosed Space of Three Dimensions, open to Four-dimensional Beings—The Muscular Power of a Spirit Hand—A Test with Flour—Experiments with a Polaroscope—Flight of Objects through the Air—A Clue to Research.

CHAPTER IV:—Conditions of Investigation—The Knowledge of our Ignorance—Unscientific Men of Science—Herr Virchow's Precept and Practice—"The Martyrology of Mediums," a book of the Future—Slade's reply to Professor Barrett—A Medium's enunciation of the First Rules of Experimentation in Natural Science.

CHAPTER V:—Production of Knots in an Endless String—Further Experiments—Experiments of the same Nature in London—A Dining Table Floating in the Air in Daylight—Manifestations in the House of a Physician—A Medium in Seclusion—The Imposition of *a priori* Conditions—The Apparition of a Pale Hand for Three Minutes—The Knotting together of Leather Bands beneath the Hands of the Author—Professor Weber's Experiences with a Spirit Hand—Disappearance and Reappearance of Ponderable Objects—A Book Vanishes and Reappears—A Table Vanishes; it Reappears in Mid-air.

CHAPTER VI:—Theoretical Considerations—The Axiom of "The Conservation of Energy" valid in Four-dimensional Space—Projected Experiments to prove the Fourth Dimension—The Unexpected in Nature and Life—Scientific Passivity—Schopenhauer's "Transcendent Fate"—Goethe on the Veil of Nature.

CHAPTER VII:—Various Instances of the so-called Passage of Matter through Matter—An Unexpected Phenomenon—The Heat sometimes produced by the Operation—The Burning Power of Psychic Force—That Evidence the best which can be appreciated without the Testimony of Experts—Failures at *séances*

an Argument against Trickery—A naïve Misconception—The Moral Responsibility of Mediums—The nature of the Phenomena inconsistent with Trickery—The Limits of Physical Human Strength—A Force of Tension of 198 cwts. exercised by psychic Power—A Force equal to that of two Horses exercised in Slade's presence—Catalytic Forces—Galileo on the Perverseness of the Philosophers at Padua.

CHAPTER VIII:—The Phenomena suitable for Scientific Research—Their Reproduction at different Times and Places—Dr. Friese's and Professor Wagner's Experiments in Confirmation of the Author's—Experiments with Private Mediums—Manifestations observed by Professor Nicolaus Wagner at St. Petersburg—Blind Faith and Blind Scepticism—Professor Wagner on the Fanaticism of Blind Sceptics—Investigation of Spiritual Manifestations in a Private Family—Spiritualism a Foe to Atheism—Form Materialisations through a Private Medium—Appearance of the Spirit of Olga—Effect of strong Manifestations upon a Medium—Repetition of one of Professor Zöllner's Experiments by Professor Wagner—Psychography—Spirit Identity—Impression made by the Materialised Hand of a Deceased Person—The Value of the Facts.

CHAPTER IX:—Theoretical—The Fourth Dimension of Space—A Miracle to Two-Dimensional Beings—The Experiments of Professor Hare—A Ball of Platinum introduced into a Hermetically Sealed Glass Tube by Spirits—An Experiment with Coins—Several Examples of the Passage of Solid Matter through Solid Matter—Clairvoyance—The Fourth Dimensional Theory explains Clairvoyance—The part taken by Slade's Soul in a Manifestation—The Spatial Widening of the Three Dimensional Circle of Sight to Clairvoyants—Why Bodies gradually become Transparent to Clairvoyants—Illustration in the case of Andrew Jackson Davis—The Criterion of Objectivity—The Influence of one Will upon another—Hansen's Experiments—The Philosophy of Berkeley applied to Spiritual Phenomena.

CHAPTER X:—An Experiment for Sceptics—A Wager—Slade's Scruples—A Rebuke by the Spirits—An Unexpected Result—Captious Objections—The Experiment of Professor Wach—Example of the Apparent Penetrability of Matter.

CHAPTER XI:—The Facility with which Material Bodies apparently pass through each other in Slade's presence—Writing through a Table—A Test in Slate-writing conclusively disproving Slade's agency—A Description of the Trance State.

CHAPTER XII:—A "Fault" in the Cable—Jets of Water—Remarkable Heating Effects through Slade's Mediumship—Smoke—Sulphurous Vapours—"Fire Everywhere"—A Bluish-white Light—Abnormal Shadows—A Philosophical Explanation—A Materialised Spirit Hand—A Luminous Form.

CHAPTER XIII:—Phenomena Witnessed by other Observers than the Author—Manifestations in Bohemia—The Narrative of Herr Heinrich Gossmann—Spirit Identity—Heavy Stones brought into the *Séance* Room—Extraordinary Manifestations—Spirit-Writing in Five Languages.

APPENDICES.

APPENDIX A:—The Value of Testimony in Matters Extraordinary—The Proportional Strength of Evidence—The Contradiction of Experience by Alleged Facts—Mr. Starkie's *Treatise on the Law of Evidence*—Hume's *Essay on Miracles*—The Influence of Preconception—Hume's Principle Mathematically Refuted by Mr. Babbage—The "Uniformity" of Nature—The Lord Lindsay's Experiences—Dr. Lockhart Robertson's Experiments—The Cumulative Force of Testimony—The Universal

Belief of Mankind—Obstruction of Truth by Scientific Men—The Testing of Evidence.

APPENDIX B:—Evidence of Samuel Bellachini, Court Conjuror at Berlin.

APPENDIX C:—Admissions by John Nevil Maskelyne and other professional Conjurers—Houdin—Jacobs.

APPENDIX D:—Plate X—Experiment with Sealed Cord and Endless Bands.

PRICE 12s. 6d. : POST FREE.

The Spiritualist Newspaper Branch Office, 33, Museum Street, London.

OTHER- WORLD ORDER:

Cloth, small 8vo. price 3s.
 Suggestions and Conclusions thereon
 By WILLIAM WHITE.
 Mr. White's contention is that there is place and use in the divine economy for all varieties of men and women; and that there is not any one, however perverse or insignificant, who is not created for some function in universal humanity. As to the question of everlasting punishment, Mr. White maintains an original position. If asked whether he believes in the everlasting punishment of sinners, he answers Yes; but if asked whether he believes in everlasting sinners, he answers, No. All the confusion, perplexity, and anguish which exists as to the future life arise from the constant assumption that the everlasting punishment of sin is identical with the everlasting existence of sinners. Sin or transgression has been, is, and ever will be eternally punished; torment and misery are everlastingly inseparable from wrong-doing; and precisely because inseparable, the wrong-doer must, sooner or later, cease from wrong-doing. In short, the everlasting punishment of sin is sure warrant for the impossibility of everlasting sinners.
 E. W. ALLEN, 11, Ave Maria-lane, E.C.

One of the mountain-tops of Time
 Is left in Africa to climb!
 On March 7th, will be published, in 2 vols. imperial 8vo. cloth, price 36s.
A BOOK OF THE BEGINNINGS.
 BY GERALD MASSEY.
 Beautifully printed, on special paper, by Clay, Sons and Taylor.

Containing an attempt to recover and reconstitute the lost Origins of the Myths and Mysteries, Types and Symbols, Religion and Language, with Egypt for the Mouthpiece and Africa as the Birthplace.
 CONTENTS OF VOL. I.—Egypt—Comparative Vocabulary of English and Egyptian—Hieroglyphics in Britain—Egyptian Origins in Words—Egyptian Water-Names—Egyptian Names of Persons—British Symbolical Customs identified as Egyptian—Egyptian Deities in the British Isles—Place-Names and the Record of the Stones—Egyptian Type-Names of the People.
 CONTENTS OF VOL. II.—Comparative Vocabulary of Hebrew and Egyptian—Hebrew Crucifixes, with Egyptian Illustrations—Egyptian Origins in the Hebrew Scriptures, Religion, Language and Letters—Phenomenal Origin of Jehovah-Elohim and Shadai, or the Two Lion-Gods of Egypt—An Egyptian Dynasty of Hebrew Deities, identified from the Monuments—Egyptian Origin of the Jews, traced from the Monuments—Comparative Vocabulary of Akkado-Assyrian and Egyptian—Egyptian Origins in the Akkadian Mythology—Comparative Vocabulary of Maori and Egyptian—African Origins of the Maori—The Roots in Africa beyond Egypt.

Copies of this work may be obtained at *The Spiritualist Office*, 33, Museum-street London, W.C.

RESEARCHES IN THE PHENOMENA OF SPIRITUALISM, by William Crookes, F.R.S. The best work ever published to scientifically demonstrate, by means of self-recording and other instruments, the reality of some of the physical phenomena of Spiritualism. 5s. *The Spiritualist Newspaper Branch Office*, 33, Museum-st., W.C.

MEDIUMSHIP: ITS NATURE AND VARIETIES.—A Pamphlet containing useful information for those who hold, or are about to hold, spirit circles in their own homes. Published at *The Spiritualist Newspaper Branch Office*, 33, Museum-street, London, W.C. Price 1d.; Post free for 14d.; or six copies post free for 6d.

BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS, 33, Great Russell-street, Bloomsbury. This organisation comprising several hundred members, has public offices, a reading room and library, with a secretary in attendance to receive visitors and answer inquiries. For terms, information as to *séances*, &c., apply to the Secretary. Office hours 2 p.m. to 9.30, daily. From 2 p.m. to 6 p.m.

HELL OPENED TO CHRISTIANS.—This is one of the most objectionable orthodox books ever published, and contains pictures of the infernal regions calculated to strike terror into the hearts of children and people with weak nerves. Cloth. eight illustrations. Post free sevenpence. *The Spiritualist Newspaper Branch office*, 33, Museum Street, London, W.C.

THE BANNER OF LIGHT: the oldest journal devoted to the Spiritual Philosophy in the world! Issued weekly, at No. 9, Montgomery-place, Boston., Mass. Colby and Rich, publishers and proprietors. Isaac B. Rich, business manager; Luther Colby, editor; aided by a large corps of able writers. *The Banner* is a first-class eight-paged family paper, containing forty columns of interesting and instructive reading, embracing a literary department, report of spiritual lectures, original essays—upon spiritual, philosophical, and scientific subjects; editorial department; spirit message department; contributions by the most talented writers in the world, &c., &c. Terms of subscription, in advance, 15s per annum. *The Spiritualist Newspaper Branch Office*, 33, Museum-street, London, W.C.

Price 3s. 6d. Imperial 8vo. Cloth, red edges, Post free.

"RIFTS IN THE VEIL."

A Collection of choice poems and price essays given through mediumship, also of articles and poems written by Spiritualists. A useful book to place in the public libraries, and to present or send to those who are unacquainted with Spiritualism. It contains much about the religious aspects of Spiritualism, given through the writing mediumship of "M.A. (Oxon)," and is one of the most refined and elegant works ever printed in connection with the movement.

CONTENTS.

- Introduction:—The Philosophy of Inspiration.
 I.—"O! Beautiful White Mother Death." Given through the trance-mediumship of Cora L. V. Tappan-Richmond.
 II.—The Apparition of Sengireef. By Sophie Aksakof.
 III.—The Translation of Shelley to the Higher Life. Given through the trance-mediumship of T. L. Harris.
 IV.—Gone Home. Given through the trance-mediumship of Lizzie Doten.
 V.—The Birth of the Spirit. Given through the trance-mediumship of Cora L. V. Tappan-Richmond.
 VI.—Angel-Guarded.
 VII.—An Alleged Post Mortem Work by Charles Dickens. How the writings were produced. The Magnificent Egotist, Sapsea. Mr. Stollop reveals a Secret: A Majestic Mind Severely Tried: Dwellers in Cloisterham: Mr. Peter Peckcraft and Miss Keep: Critical Comments.
 VIII.—The Spider of the Period. By Georgina Weldon (Miss Treherne) and Mrs. —
 IX.—Margery Miller. Given through the trance-mediumship of Lizzie Doten.
 X.—Ode by "Adamanta."
 XI.—Swedenborg on Men and Women. By William White, Author of *The Life of Swedenborg*.
 XII.—Resurgam. By Caroline A. Burke.
 XIII.—Abnormal Spectres of Wolves, Dogs, and other Animals. By Emile, Prince of Wittgenstein.
 XIV.—To You who Loved Me. By Florence Marryat.
 XV.—Desolation. By Caroline A. Burke.
 XVI.—Truth. Given through the mediumship of "M.A., Oxon."
 XVII.—Thy Love. By Florence Marryat.
 XVIII.—Haunting Spirits. By Baroness Adelpa Von Vay (Countess Wurmbrand).
 XIX.—Fashionable Grief for the Departed.
 XX.—The Brown Lady of Rainham. By Lucia C. Stone.
 XXI.—A Vision of Death. By Caroline A. Burke.
 XXII.—A Story of a Haunted House. By F. J. Theobald.
 XXIII.—"Love the Truth and Peace." By the Rev. C. Maurice Davies, D.D.
 XXIV.—The Ends, Aims, and Uses of Modern Spiritualism. By Louisa Lowe.
 XXV.—De Profundis. By Anna Blackwell.
 XXVI.—Ancient Thought and Modern Spiritualism. By C. Carter Blake, D.Sc., Lecturer on Comparative Anatomy at Westminster Hospital.
 XXVII.—Die Sehnsucht. Translated by Emily Kislbury from the German of Schiller.
 XXVIII.—The Relation of Spiritualism to Orthodox Christianity. Given through the mediumship of "M.A. Oxon."
 XXIX.—A Séance in the Sunshine. By the Rev. C. Maurice Davies, D.D.
 XXX.—"My Saint." By Francis Marryat.
 XXXI.—The Deathbeds of Spiritualists. By Epes Sargent.
 XXXII.—The Touch of a Vanished Hand. By the Rev. C. Maurice Davies, D.D.
 XXXIII.—Death. By Caroline A. Burke.
 XXXIV.—The Spirit Creed. Through the mediumship of "M.A., Oxon."
 XXXV.—The Angel of Silence. By W. H. Harrison.
 XXXVI.—The Prediction. By Alice Worthington (Ennesfallen).
 XXXVII.—Longfellow's Position in Relation to Spiritualism.
 XXXVIII.—Spiritual Manifestations among the Fakirs in India. By Dr. Maximilian Perty, Professor of Natural Philosophy, Borne; translated from *Psychic Studies* (Leipzig) by Emily Kislbury.
 XXXIX.—The Poetry of Science. By W. H. Harrison.
 XL.—Meditation and the Voice of Conscience. By Alex. Calder.
 XLI.—Dirge. By Mrs. Eric Baker.
 XLII.—Epigrams. By Gerald Massey.
 XLIII.—Some of the difficulties of the Clergy in Relation to Spiritualism. By Lisette Makdougall Gregory.
 XLIV.—Immortality. By Alfred Russel Wallace, F.R.G.S.
 XLV.—A Child's Prayer. By Gerald Massey.
The Spiritualist Newspaper Branch Office, 33, Museum-street, London, W.C.

Just Published.
ADVICE TO THOSE ABOUT TO INVESTIGATE THE PHENOMENA OF SPIRITUALISM,

By MEPHISTOPHELES.

Price One Penny.

The Spiritualist Newspaper Branch Office, 33, Museum Street, London, W.C.

Price 5s. 6d.

Inspirational Poetry.

"POEMS FROM THE INNER LIFE."
 With a Preface describing the spiritual state of trance during which some of the poems were given.

CONTENTS.

PART I.

I.—The Prayer of the Sorrowing—II. The Song Truth—III. The Embarkation—IV. Kepler's Vision—V. Love and Latin—VI. The Song of the North—VII. The Burial of Webster—VIII. The Parting of Sigurd and Gurda—IX. The Meeting of Sigurd and Gurda.

PART II.

X. The Spirit Child—XI. Reconciliation—XII. Hope for the Sorrowing—XIII. Compensation—XIV. The Eagle of Freedom—XV. Mistress Glenare—XVI. Little Johnny—XVII. "Birdie's Spirit Song"—XVIII. My Spirit Home—XIX. "I still Live"—XX. Life—XXI. Love—XXII. "For a' that"—XXIII. Words of Cheer—XXIV. Resurrexi—XXV. The Prophecy of Vala—XXVI. The Kingdom—XXVII. The Cradle or Coffin—XXVIII. The Streets of Baltimore—XXIX. The Mysteries of Godliness—XXX. Farewell to Earth. *The Spiritualist Newspaper Branch Office*, 33, Museum-street, London, W.C.

REVUE SPIRITE, Journal d'études psychologiques, fondé par Allen Kardec, appears on the 1st of every month. Price 1 franc. Published by the *Société Anonyme*, 5, Rue Neuve des Petits Champs, Paris. Post Office orders payable Leymarie.

Price 5s. Crown 8vo. Cloth. Red Edges.

PSYCHIC FACTS.

The Best Book to place in Public Libraries and in the hands of Disbelievers in Spiritualism.

CONTENTS.

- Elementary Information for Inquirers into Spiritualism. By the Editor.
 Elementary Physical Phenomena Experimentally Tested. By Robert Hare, M.D., Professor of Chemistry at the University of Pennsylvania.
 Experiments in Physical Phenomena. By William Crookes, F.R.S.
 Phenomena I have seen. By Cromwell Fleetwood Varley, F.R.S., C.E.
 Report on Spiritualism. By a Committee of the Diacritical Society of London.
 Psychography. By Edward W. Cox, Sergeant-at-Law.
 Extraordinary Physical Phenomena in Germany. By Frederick Zollner, Professor of Physical Astronomy at the University of Leipzig.
 Captain R. F. Burton's Experiences.
 Experiences at a Séance. By Alfred Russel Wallace.
 Reichenbach's Magnetic Flames and other Phenomena. By The Lord Lindsay.
 Powerful Physical Manifestations. By Dr. A. Butlerov, Professor of Chemistry in the University of St. Petersburg.
 Testimony of "The Times" Newspaper.
 Testimony of "The Daily Telegraph".
 Slate-Writing Experiments. By Epes Sargent.
 Spiritualism and Insanity. By Eugene Crowell, M.D.
 Linguistic Phenomena. By J. W. Edmonds, Judge of the Supreme Court, New York.
 A Severe Surgical Operation under Mesmeric Influence. By Colonel Sir William Topham.
 Signor Damiani's Challenge.
 Manifestations witnessed by the Emperor of Germany.
 Manifestations witnessed by the Emperor of Russia.

The Spiritualist Newspaper Branch Office, 33, Museum-street, London.

NEATLY PRINTED LEAFLETS

Containing instructions
HOW TO FORM SPIRIT CIRCLES AT HOME.

With no Spiritualist or Professional Medium present may be obtained at *The Spiritualist Newspaper Branch Office*, price

300 for Sixpence, post free, or 500 for Ninepence, post free.

These leaflets are specially suitable FOR DISTRIBUTION AT PUBLIC MEETINGS, And in localities where mediums and spirit circles are not numerous.

The Spiritualist says:—Contention about Spiritualism and mediums should be avoided, and action substituted. The real strength of Spiritualism lies far more in its facts than in clamouring about them; the facts, therefore, should be multiplied by the wholesale dissemination of printed information how to form circles in the homes of private families. A proportion of those who receive the information will try experiments, and those who obtain the phenomena in their own homes will at once irrevocably recognise as impostors or disreputable unsafe guides, those newspapers and individuals who state authoritatively that the facts are not true. If every Spiritualist makes it binding upon himself to "drop about" or distribute five hundred of the leaflets, containing instructions how to form spirit circles at home, the whole nation will be deluged with useful information, and such a number of mediums will spring up in private families, as to rapidly increase the knowledge of truths calculated to benefit in the highest degree this materialistic, consequently irreligious age.

Accidental Indigestion

BEFORE AND AFTER THE
CHRISTMAS PUDDING,
USE

ENO'S FRUIT SALT

Every Travelling Trunk and Household in the World ought to contain a bottle of

ENO'S FRUIT SALT,

Prepared from Sound Ripe Fruit, as a Health-giving, Cooling, Sparkling, and Invigorating Beverage for any Season.

It is the best Preventive and Cure for Biliousness, Sick Headache, Skin Eruptions, Impure Blood, Fevers, Pimples on the Face, Giddiness, Feverishness, Mental depression, Want of Appetite, Sourness of Stomach, Constipation, Vomiting, Thirst, &c., and to remove the effects of Errors in Eating and Drinking.

ENO'S FRUIT SALT.—From the Rev. Dr. HURST, Vicar of Collierly:—"I have used your Fruit Salt for many years, and have verified your statements. The thanks of the public are due to you for your unceasing efforts to relieve suffering humanity. Long may you live to be a blessing to the world."

STIMULANTS & INSUFFICIENT AMOUNT OF EXERCISE frequently DERANGE the LIVER. ENO'S FRUIT SALT is peculiarly adapted for any constitutional weakness of the liver. A WORLD OF WOES is AVOIDED by those who KEEP and USE ENO'S FRUIT SALT.—"All our customers for ENO'S FRUIT SALT would not be without it upon any consideration, they having received so much benefit from it."—WOOD BROTHERS, Chemists, Jersey, 1878.

The Physical Basis of Life—Good Food. How to enjoy good food, that would otherwise cause bilious headache, disordered stomach, poisoned blood, &c., &c., use

ENO'S FRUIT SALT.

A NATURAL APERIENT.—ENO'S FRUIT SALT, when taken with water, acts as a natural aperient; its simple, but natural action, removes all impurities; thus preserving and restoring health. If its great value in keeping the body in health were universally known, no family would be without it.

FAGGED, WEARY AND WORN OUT!!! Any one whose duties require them to undergo mental or unnatural excitement or strain—ENO'S FRUIT SALT is the best known remedy. It acts like a charm. It allays Nervous Excitement, Depression, and the injurious effects of stimulants and too rich food. Its power in aiding digestion is most striking. It also restores the Nervous System to its proper condition (by natural means). Use ENO'S FRUIT SALT. You cannot overstate its great value in keeping the blood pure and free from disease.

ENO'S FRUIT SALT.—"14, Rue de la Paix, Paris.—A Gentleman called in yesterday. He is a constant sufferer from chronic dyspepsia, and has taken all sorts of mineral waters. I recommended him to give your Salt a trial, which he did, and received great benefit. He says he never knew what it was to be without pain until he tried your Salt, and for the future shall never be without it in the house."—M. BERAL.

ENO'S FRUIT SALT—"After suffering for nearly two and a half years from severe headache and disordered stomach, and after trying almost everything and spending much money without finding any benefit. I was recommended by a friend to try ENO'S FRUIT SALT, and before I had finished one bottle I found it doing me a great deal of good, and now I am restored to my usual health; and others I know that have tried it have not enjoyed such good health for years.—Yours most truly, ROBERT HUMPHREYS, Post Office, Barrasford."

"SUCCESS IN LIFE."—A new invention is brought before the public and commands success. A score of abominable imitations are immediately introduced by the unscrupulous, who, in copying the original closely enough to deceive the public, and yet not so exactly as to infringe upon legal rights, exercise an ingenuity that, employed in its original channel, could not fail to secure reputation and profit.—ADAMS.

CAUTION—Examine each bottle and see the capsule is marked "ENO'S FRUIT SALT." Without, you have been imposed on by a worthless imitation. Sold by all Chemists. Price 2s. 9d. and 4s. 6d.

Prepared only by J. C. ENO'S PATENT, at ENO'S FRUIT SALT WORKS, Hatcham, London, S.E.

Price Five Shillings. Crown 8vo. richly gilt,

THE LAZY LAYS

AND PROSE IMAGININGS.

BY WILLIAM H. HARRISON.

An Elegant and Amusing Gift-Book of Poetical and Prose Writings, Grave and Gay.

Strongly recommended by reviews in *The Morning Post*, *Graphic*, *Court Journal* and some twenty or thirty other standard journals.

The gilt device on the cover designed by Florence Claxton and the Author.

CONTENTS.

PART 1.—Miscellaneous Poems and Prose Writings.

1. The Lay of the Lazy Author.—2. The Song of the Newspaper Editor.—3. The Song of the Pawnbroker.—4. The Castle.—5. The Lay of the Fat Man.—6. The Poetry of Science.—7. How Hadji al Shacabac was photographed (a letter from Hadji al Shacabac a gentleman who visited London on business connected with a Turkish Loan, to Ali Mustapha Ben Buckram, Chief of the College of Howling Derivishes at Constantinople).—8. The Lay of the Broad-Brimmed Hat.—9. St. Bride's Bay.—10. The Lay of the Market Gardener.—11. "Fast falls the Eventide."—12. Our Raven.—13. Materialistic Religion.—14. The Lay of the Photographer.—15. How to Double the Utility of the Printing Press.—16. The Song of the Mother-in-Law.—17. *Wirbelbewegung*.—18. "Poor Old Joe!"—19. The Human Hive.—20. The Lay of the Mace-Bearers.—21. A Love Song.—22. A Vision.—23. "Under the Limes."—24. The Angel of Silence.

PART 2.—The Wobblejaw Ballads, by Anthony Wobblejaw.

25. The Public Analyst.—26. General Grant's Reception at Folkestone.—27. The Rifle Corps.—28. Tony's Lament.—29. The July Bug.—30. The Converted Carman.

From *The Morning Post*.

The Morning Post, which strongly recommends the book in a review nearly a column long, says:—"Comic literature which honestly deserves the epithet seems to be rapidly becoming a thing of the past; consequently any writer who, like Mr. Harrison, exhibits a genuine vein of humour, deserves the praise of all who are not too stupid to enjoy an innocent laugh. Not that his muse restricts herself only to such lighter utterances; on the contrary, some of his poems touch on the deepest and most sacred feelings of our common humanity. . . . The unfortunate Hadji's narrative of his adventures amongst the magicians of White-chapel is quite one of the funniest things that has been published for years. . . . The book contains quite enough to ensure it a welcome from which its tasteful appearance will not detract." *The Morning Post* says of *The Wobblejaw Ballads*:—"No one can help laughing at them," and it says that the rhymes are pitched in "something like the same key as *The Bon Gaultier Ballads* or *The Biglow Papers*, with an appreciably superior result."

From *The Court Journal*.

"All are of marked ability. . . . Occasionally we find verse of great beauty, showing that the author possesses the pure poetic gift."

From *The Graphic*.

"Those who can appreciate genuine, unforced humour should not fail to read *The Lazy Lays and Prose Imaginings*. Written, printed, published and reviewed by William H. Harrison (38, Great Russell-street. Both the verses and the short essays are really funny, and in some of the latter there is a vein of genial satire which adds dignity to the fun. *The Lay of the Newspaper Editor* is capital if rather severe, and so is *The Lay of the Mace-bearers*; but one of the most laughable bits is the Turk's account of how he went to be photographed."

The Spiritualist Newspaper Branch Office, 33, Museum-street, London, W.C.

Price 6d.; post free 7d.; cloth.

PRIZE ESSAYS.

THE PROBABLE EFFECTS OF SPIRITUALISM UPON THE SOCIAL, MORAL AND RELIGIOUS CONDITION OF SOCIETY. Two Essays by Anna Blackwell and Mr. G. F. Green.

THESE ESSAYS WON THE FIRST AND SECOND GOLD MEDALS OF THE BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

The Spiritualist Newspaper Branch Office, 33, Museum-street, London, W.C.

Price 3s. 6d. Post Free. Illustrated. Demy 8vo., 407 pp.

STUDIEN UBER DIE GEISTERWELT, By the BARONESS ADRIANA VON VAY (COUNTESS WURMBRAND).

Also, by the same Authoress, price 2s. 6d., post free (Illustrated with diagrams).

GEIST, KRAFT, STOFF.

The Spiritualist Newspaper Branch Office, 33, Museum-street, London, W.C.

ESTABLISHED 1851.

BIRKBECK BANK.—

Southampton Buildings, Chancery Lane. Current Accounts opened according to the usual practice of other Bankers, and interest allowed on the minimum monthly balances when not drawn below £25. No Commission charged for keeping accounts.

The Bank also receives money on Deposit at Three per cent. Interest, repayable upon demand.

The Bank undertakes for its Customers, free of charge, the custody of Deeds, Writings, and other Securities and Valuables; the collection of Bills of Exchange, Dividends, and Coupons; and the purchase and sale of Stocks and Shares.

Letters of Credit and Circular Notes issued.

A Pamphlet with full particulars on application.

FRANCIS RAVENSCROFT, Manager.

31st March, 1880.

THE BIRKBECK BUILDING SOCIETY'S ANNUAL RECEIPTS EXCEED FOUR MILLIONS.

HOW TO PURCHASE A HOUSE FOR TWO GUINEAS PER MONTH, with immediate Possession and no Rent to pay. Apply at the Office of the BIRKBECK BUILDING SOCIETY.

HOW TO PURCHASE A PLOT OF LAND FOR FIVE SHILLINGS PER MONTH with immediate possession, either for Building or Gardening purposes. Apply at the Office of the BIRKBECK FREEHOLD LAND SOCIETY.

A Pamphlet, with full particulars on application, FRANCIS RAVENSCROFT, Manager, Southampton-buildings, Chancery-lane.

TO SPIRITUALISTS—Home of-

tered to a young city Gentleman in a private family at Acton. Only one boarder received. Close to trains. Piano; bath-room. Private use of sitting-room if desired. Terms according to requirements. Address—B., care of Messrs. Fallings and Smith, High-street, Acton.

The Accomplished Young Tragedienne,

MISS ELLA DIETZ.

Will shortly commence her spring Tour supported by a carefully selected Company of London Artists. Specially engaged for the production of an entirely new adaptation of

"FAUST AND MARGUERITE,"

Entirely re-written and revised from the German by Miss Ella Dietz. Repertory also includes "Romeo and Juliet," "As You Like It," "Merchant of Venice," &c.

Miss Dietz will provide full Company, handsome Costumes by Mrs. Wallow; Lime Lights; Fosters; Opinion, of the Press, Frames, &c. Managers are kindly invited to send vacant dates, terms (shares), &c., to HENRY GEORGE, Business Manager, 1, Plimsol Road, St. Thomas' Road, Finsbury Park, London, N.

JUST OUT

SONGS OF PASSION AND PAIN,

By ERNEST WILDING.

Handsomely bound in cloth, price Five Shillings. Messrs. NEWMAN & CO., Hat Street, W.C.

CONTENTS.

The Psychological Healing of Disease—Healing by Mesmerism and other Psychological Methods—Cure of the King's Evil by Touch—Edward the Confessor the First to Adopt this Method—Cures of Blindness and Serpilia by him—The Records of Alured and of William of Malmesbury	133
Mysterious Spiritual Phenomena. By the Hon. A. B. Pratt	135
Snake Fascination	136
The Kabbalah	137
Sunday Evening Spiritualistic Services.—A Trance Address by Miss Samuels	138
The Assassination of the Czar seen by Clairvoyance	139
Mother Shipton, the Yorkshire Sybil	139
Mother Shipton Investigated.—(Concluded)	139
The Mother Shipton of Art—An Early Picture of Mother Shipton and Cardinal Wolsey—Mother Shipton in Westminster Abbey—A Kicking Effigy of Mother Shipton in Fleet Street—Mother Shipton's skull—A Curious Picture of Mother Shipton at Stilton—Mother Shipton in Scotland	139
The Act of George II Against Pretending to possess Occult Powers	140
Hindoo Jugglery.—Some Remarkable Feats by the Company now Visiting The United States.	141
The Free Scientific Investigation of Spiritualism.—The Opinions of Mr. Gladstone	142
The Fletcher Case	143
Correspondence.—The Jack-o'-Lantern Story	142
Paraphrases.—Spiritualism in Scotland	143
1. The Medium in Marylebone	143
Extraordinary Development of a Flower	143

Printed for the Proprietor by ARTHUR ANDREWS, at the Museum Printing Works, 31, Museum-street, Bloomsbury, London, W.C., and published by E. W. ALLEN, Ave Maria-lane, London, E.C.